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CANADIAN MIDEAST POLICY ANALYZED (editorial, page 6)

CANADIAN JEWISH NEWS

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HAGGAR CANARD: THE CANADIAN JEWISH NEWS EXILED HIM

OUR SIN: WE MUZZLE ARAB EXTREMISTS

Israel establishes presence at Suez by feat of arms

EBAN REPEATS: ISRAEL READY TO NEGOTIATE WITHOUT CONDITIONS

Special to The Canadian Jewish News

Dr. George Haggar, a political science teacher, who is of Lebanese-Arab descent, this week lashed out at this newspaper during a television interview on Channel 9 CFTO, on Monday night. He accused this newspaper of preventing the Arab side from being presented at Canadian universities during teach-ins.

Professor Haggar who for several years prior to this week's sensational accusations against universities for not accepting him as a teacher acted in Canada on behalf of extremist Arab anti-Israeli movements as if he were an agent of the most intransigent Arab regimes.

At that time The Canadian Jewish News took issue with Dr. Haggar's incorrect interpretation of the Middle East situation and attacking the then Prime Minister Pearson.

This week the professor asked the Ontario Human Rights Commission to defend him against a self-imagined persecution because he had presented what he calls the Arab viewpoint to Canada and had been active against "Zionist" propaganda.

At the time when Dr. Haggar was active on behalf of "Arab interests", The Canadian Jewish News never questioned the professor's right to state his opinions nor did we imply that he was officially the representative of any government despite the fact that he acted as if he were representing the most vicious anti-Jewish Arab regimes. This newspaper only contended and, repeats now its statement made at that time that Dr. Haggar when teaching political science could not be impartial because he disseminated on the campus biased opinions.

This is the reason why universities in Canada and the United States did not want Dr. Haggar to teach political subjects. To turn over to Dr. Haggar classes in political science in which he would interpret the march of events in the Middle East, would be tantamount to appointing a self-admitted Nazi to present Germany to Canadian university classes.

An editorial in the Toronto Daily Star which defends Dr. Haggar's position created much surprise among many of its readers. Again the Star fell for the canard that Dr. Haggar is spreading: the universities disqualify him because of his political opinions and not because he injected extremist anti-Israeli propaganda into universities.

An influence of such a professor, university officials believe, would not be conducive to imbue the students with an impartial view of the Middle East.

Had Dr. Haggar been a professor of medicine, the case would have been different, we are told.

ISRAELI DEFENSE CONTINUES

* In the meantime the Middle East has seen Israel's most effective military feat since the Six Day War. A series of devastating raids at the Suez Canal has established Israel as a military power

(cont. on page 2)

THE SPIRIT OF ISRAEL

A JCNS EXCLUSIVE

By Golda Meir

The Prime Minister answers questions

Question: Can you foresee any possibility of peaceful co-existence between Israel and the Arab States in the next decade?

Answer: I sincerely believe in the possibility of peaceful co-existence between Israel and the Arab countries. I believe in it primarily because I consider that the Arabs need peace no less than Israel does. Very often people ask what is Israel prepared to pay for peace, as if peace is needed only by Israel. Peace is equally essential for the Arab peoples who, over two decades, and particularly since June, 1967, have been the victims and sufferers from the blind, irresponsible and wholly negative policies of their leaders.

Over the past twenty years the arms race has cost the countries of the Middle East well over ten billion dollars. Arab leaders have diverted vital resources from economic and social development to a barren arms race. Had the money used for arms been applied to constructive purposes, the standard of living of the peoples of the Middle East would have been constantly rising. Millions and millions of people would have today the possibility of decent existence. How long, indeed, will the Arab peoples agree to the continuation of policies which they must realise, in the light of experience, can only lead to further suffering on their part?

While Arab leaders prepare for further war, there are signs for the first time in the Middle East of questionings and doubts in certain circles as to the prudence of the policies pursued until now. If the international community were to take a clear-cut position that the Middle East is not outside the pale of international law and that only direct negotiations leading to a clear and unqualified peace can break the deadlock—such a stand would certainly not be without impact in Arab countries.

Statesmen and public opinion can, we believe, make a contribution of the highest significance towards peace in the area if they insist that the Khartoum doctrine cannot be acknowledged in the family of nations. They should not, we submit, relieve the Arab leaders of the obligation by which every responsible statesman of every nation is bound: namely, responsibility for his own actions. They must not regard every non-committal statement by one Arab leader or another, about cessation of belligerency and so forth, as an expression of moderation and as an act of charity towards Israel.

Q. It has been said that the purpose of President Nasser's escalation of clashes is to wear Israel down in a war of attrition. What effect will this have on Israeli morale and its capacity to withstand a prolonged period of military harassment?

A. Anybody who believes that he can break the spirit of the people of Israel through a war of attrition or pressures, does not know the spirit of the people of Israel or, for that matter, Jewish history. We mourn every person who dies and every loss we suffer is like a family loss. This is perhaps our strength, because our boys and girls know that the whole people are one.

But the facts are that with all the harassment and shelling of our border settlements in the valley of Beisan, not a single family has left the place, while on the other side, villages have been evacuated, lands that have been tilled for years are now barren. In the Canal zone no dent whatsoever has been made in our defences and, as every foreign observer who visited the area in the past months knows, Nasser's assertion that his forces destroyed 40 per cent or 60 per cent or even more of what he calls the Barlev line, has no basis in fact. On the other hand, as a result of Nasser's policy in the Canal area yet another refugee problem has been created as hundreds of thousands of Egyptians have evacuated the cities in the area.

Israel is able to withstand and endure this war for as long as necessary. The alternative is to expose ourselves again to the threat of extinction, such as we faced in June, 1967. No serious person in Israel is prepared to allow such a situation to be restored.

Q. In view of the growing sentiment in the United States for non-involvement in foreign conflicts such as Vietnam, is there any danger that the special relationship between Israel and America will be altered to Israel's detriment in the next ten years?

A. There is no similarity whatsoever between our situation and the situation in the Far East. Israel has never asked, nor is she likely to ask, the involvement of American military personnel to defend our country. We have said, time and again, that Israel does not want any foreign soldier to shed his blood for the defence of our freedom, liberty and independence.

What we do ask, and expect, is that in face of the massive quantities of arms supplied by the Soviet Union to the Arab countries, and especially to Egypt, we be allowed to acquire the weapons necessary to maintain the deterrent balance, so that we will not become an easy prey for another war of aggression launched against us. A strong Israel is the best guarantee against another eruption of full-scale war. It alone can convince the Arabs of the futility of further war and from this premise a more realistic and constructive approach may in the course of time emerge in Arab countries.

Q. How do you estimate the chances of rapprochement between the Soviet Union and Israel?

A. It was not Israel which severed political relations with the Soviet Union and it was not because of Israel that the Soviet Union has maintained a consistent anti-Israel policy. The Soviet Union, for reasons related to its global interests, has decided to become the military and political backer of the Arab governments, primarily of Egypt and Syria. It is probably not less responsible than Egypt for the eruption of the June war. It is now the primary factor sustaining Egypt in its refusal to make peace.

The Soviet Union seems to want neither war nor peace. It does not want war lest the Arab armies suffer a further defeat; it does not want peace because in circumstances of instability it can continue to pursue its policies with much greater facility than if peace were to exist. However, even the Soviet Union may come sooner or later to realise the dangers of the policies it is now pursuing.

As far as Israel is concerned we will always be ready to agree to the resumption of diplomatic relations despite the attitude of the Soviet Union.

Q. Will the next decade see the success of Israel's efforts to join the Common Market?

A. Israel's request to conclude an agreement of association with a European economic community has been pending since October, 1966, although Israel's first approach dates back to 1959. At times, five out of the six members came to an agreement as to the nature of the treaty that should be offered to Israel, but it was blocked by the objection of the sixth country. We are hopeful that now a positive move may be taken, but we cannot predict or specify the date when this development would take place.

Q. What are Israel's economic prospects in the '70s? Will she be able to stand on her own feet?

A. Israel's economic policy is aimed at achieving self-sufficiency—that is to say, the narrowing of the gap between export income and import expenditure. There are, however, some elements which cannot be accurately predicted and which bear, of course, on Israel's ability to achieve this goal. The first is the enormous defence expenditure that we have to shoulder; and the second is the expenses involved in the absorption of increased immigration. The assistance that Israel receives from Jewish communities throughout the world in its work of developing and absorption of immigration, as well as investments in Israel, help us on our road towards economic self-sufficiency.

Israel's exports are constantly developing. Investments are increasing. A considerable number of companies of world renown have made investments in Israel and are satisfied with the progress of their branches here. I see no reason why we should not in the coming decade achieve economic self-sufficiency.

Q. Do you see any hope that Russia will change its policy on allowing larger numbers of Jews to emigrate to Israel?

A. It is my fervent conviction that we will see large-scale emigration of Russian Jews to Israel. I cannot foresee exactly when this will take place. My conviction is based on the desire of large numbers of Russian Jews to join their kin in Israel despite the Russian régime not allowing them cultural, national and religious development in their country.

Q. Will the 1970s see any significant increase in immigration from the West?

A. Happily, since the Six-Day War and the reunification of Jerusalem there has been a significant increase in Western emigration to Israel. I believe this trend will continue to develop. More and more young Jews in Western countries wish to participate in the development of the country and its society.

Q. In view of the growing preponderance of Jews from Oriental countries in the population of Israel, and the high Arab birthrate, some people seem to fear that Israel will become a Levantine State before the end of the century. What are your views?

A. I am most emphatically not in agreement. Jews from Oriental countries are most successfully being absorbed in the fabric of Statehood, the barriers are coming down and particularly among the youth the common nationhood ever deepens. This is evident in the school system where we have universal free education through the first year of high school, an extensive system of scholarships in high school and university for low income families and adult education and vocational training programmes. This is particularly seen in the army, where soldiers from Oriental Jewish families shoulder the defence of the nation and show similar courage to that of their fellow-soldiers from other backgrounds.

Q. Israel seems to be veering away from the concepts of a purely socialist state. Foreign capitalist investments are increasing—and even solicited—kibbutzim are employing outside help and the private sector of the economy is expanding rapidly. Is this a portent of the future structure of Israel's society?

A. Israel has always welcomed foreign investment. We believe in an interlocked economy of the public Histadrut and private sectors. At the Economic Conference, held in 1968, and at the follow-up, held in June, 1969, investors and economic experts from abroad could see the great measure of harmony and co-operation between the various sectors. Many foreign investors were particularly interested to participate in Histadrut economic ventures as well as industrial enterprises of kibbutzim. The policy of the Israel Government has always been to encourage the development of both sectors and judge each enterprise on its merits whether it is Histadrut or private. I do not believe that the expansion of the economy should, or will, affect the basic social structure and ideals of the country, which, to my mind, are an essential part of the fabric of Statehood.

Q. The complaint has been voiced rather freely that the older generation has held on to the reins of power for too long in Israel and that the time has come to make way for the young. What are your feelings on the subject?

A. Israel is a democratic society and it is up to the people of Israel to decide which government it wants in power. In recent years, more and more young people in all parties are playing an active role. I agree that more young people should be brought into positions of responsibility.

Q. What do you see as Israel's major problems in the future and is there any advice you would like to offer to Israel's next generation as to how to cope with these problems?

A. The fulfilment of *kibbutz galuyot*, the ingathering of the exiles, peace with our Arab neighbours, the advancement of our social and cultural life, close ties with the Jewish people. The advice to future generations is that they should pursue those goals and never forget the oneness of the Jewish people—those in Israel and those throughout the world.

Q. If you had the choice of selecting one single event in your life for which you would like to be remembered, what would it be?

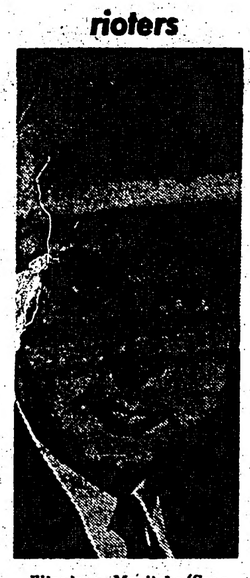
A. The question of being remembered never occupied by mind. As far as the greatest day in my life, it is the day of my arrival in Israel. I felt then as I feel now that a Jew can only live a full life in the land of Israel.

Q. Do you think Israel should take diaspora Jewry's views into account in formulating policies and tactics and what are likely to be the channels of communication between Israel and diaspora Jewry?

A. I certainly think we should bear in mind diaspora Jewry's views when we formulate our policies. Naturally, decisions affecting Israel's life and security are the responsibility of the Israel Government. There are quite a number of channels of communication. The main channel is the cultural channel. During the 20th anniversary year we held here a series of conferences aimed at a friendly exchange of views and at developing Jewish unity. Naturally as long as a Jew lives wherever he does, he owes his primary allegiance to the country where he lives.

DIEF HONORED

Assails St. Leonard rioters



Winnipeg, Manitoba (Special to The Canadian Jewish News). - The Right Honorable John G. Diefenbaker, former Prime Minister of Canada and the father of the Canadian Bill of Rights, was honored at the Inn Hotel here by the Canadian Council of Christians and Jews for his outstanding contributions in promoting understanding and cooperation among all Canadians, irrespective of race, creed or color.

The Inn ballroom was filled to capacity. More than 750 people applauded Canada's elder statesman who has done so much for concord among all citizens and for peace in the Middle East.

During his tenure of office Mr. Diefenbaker received in Ottawa at a state dinner the then Prime Minister David Ben Gurion and Mrs. Golda Meir, when she was Minister of Foreign Affairs.

Mr. Diefenbaker took the opportunity to criticize those in the St. Leonard school dispute who would refuse children of immigrants the right to be educated in one of the two national languages which is the parents choice. This is a basic right of every Canadian, Mr. Diefenbaker said.

When called upon to address the enthusiastic gathering, Mr. Diefenbaker was presented as a statesman who is eminently successful and influential when head of government and who has always demonstrated in action his belief in the Brotherhood of Man under the Fatherhood of God. He also has remained an inspiration to all Canadians, no matter what their political beliefs. Thus, according to the chairman, the Canadian Council of Christians and Jews has gratefully chosen Mr. Diefenbaker to receive this year's Human Relations Award.

Commentary

by M.J. NURENBERGER

ATONEMENT: NOT FOR THE UNITED NATIONS

This week the greatest show on earth will start at New York's East River. The General Assembly of the United Nations will meet again and among the stars of this grandiose spectacle will be leaders of nations, and Foreign Ministers of countries big and small.

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Of course, in order to keep the peace balance the basic issues tormenting humanity will be convienently ignored. Unknowingly those who organize these meetings and prepare the agenda may follow a Talmudic statement: they will sacrifice the truth for the sake of co-existence. For, according to our sages, one can not always pursue peace—and the truth. Truth is incorruptible; its protagonists must be intransigent; while those who pursue peace unquestionably must be ready to compromise. And in an assembly of the strong and the weak it is always the strong, the powerful who compromise at the expense of the weak.

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There will be no words spoken about the rape of Czechoslovakia. Very soon Dubcek will appear before a Communist court and be tried for the "betrayal of his country"—because he loved freedom. Yet this will be considered an "internal matter" of Czechoslovakia, or rather an internal matter of the Warsaw Pact countries, those countries that had been offered at the altar of appeasement at Yalta when Europe was divided into spheres of influence. No one will touch upon this problem. For who are the Czechs that we should worry about their willingness to remain slaves or not? After all they do not possess the power to fight for their liberation...

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No one at the United Nations even dares think about the Negroes exposed to genocide by the government of the Sudan, the ally of Nasser. This week the regime in Khartoum officially announced it executed ninety-one leaders of the Black Revolt in the South of Sudan. But, who cares? Hundreds of thousands already perished in that country where the Arab Moslems are literally exterminating the Christian Negroes.

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Similar situations prevail in Iraq with regard to the Kurds; the Berbers in Algeria; the Druses in Syria. But no one will hear about them because *The Conspiracy* dedicated to the purpose of undermining Western liberalism and creating dictatorships throughout the world will never admit that these issues are discussed by the United Nations (and they have the votes). Of course, no one would dream of placing on the United Nations agenda the question whether the people of Egypt are really backing Nasser in his would-be-role of a leader of a holy war against Israel. Such a sensational reportage as the one published in the most recent issue of Encounter, the prestigious London literary journal, (proving that the Egyptians are vehemently opposed to Nasser's adventures), are to be read by intellectuals only.

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But the show at East River will be sensational. For the most attractive entertainment program—since the Roman emperors threw Jews and the first Christians to the lions in the circus, -- Antisemitism will be the feature.

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Representatives of governments that flourish because of oppression of their own people, dictators who rule by blood and tears of their victims, will have the temerity to accuse Israel, the only democracy in the Middle East of all kinds of crimes, born in the fantasy of the Baghdad Thousand Nights.

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The essential fact of the Middle East crisis, that Israel is ready to discuss peace with her neighbors without any conditions, will be bypassed. Secondary points will be raised so that the representative of Russia can prove to all its client nations, that it attacks the "dangerous imperialism of the Jew". And all those who for two thousand years have been conditioned to behold the image of the wandering Jew, always on the run, always ready to surrender to blackmail, the ideal scapegoat for all the woes of mankind, will be able to express their dismay at the picture of the new Hebrew nation, determined never more to live by the sufferance of others. The new Jew in Jerusalem, at the Syrian border, at the Suez, fighting back, not with protest meetings, but with all modern arms, and daring to conquer, will be condemned.

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Yet, on the eve of our Day of Atonement, the incorrigible Jew in me dares hope: maybe there will rise one representative of a nation ready to atone for all crimes committed against Historic Israel? Maybe he will say: Enough! Maybe the United Nations will finally accept the Jew reborn as an equal with the right to live in peace?

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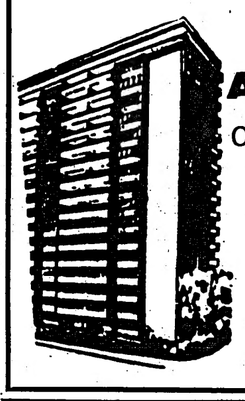

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TORONTO SYNAGOGUES AND ORGANIZATIONS

SEMINARY TO HONOR NEW PRESIDENTS

Mr. Nat Hurwich, chairman of the Toronto Inter-Synagogue Committee of the Jewish Theological Seminary of America, announced this week that the Seminary will honor this year newly elected presidents and former presidents of the Toronto area.

This has special significance, as the number of Canadian Rabbis and teachers from the Seminary or members of the Rabbinical Assembly is on the increase each year.

The following congregations are served by native Canadians:

Adath Israel, Toronto; Beth El, Town of Mount Royal, Quebec; Beth Jacob, Hamilton; B'Nai Israel Beth David, Toronto; Shaar Shalom, Chomedey, Quebec; Shaar Hashomayim, Montreal; Shaarei Zedek, Montreal; Shaare Zion, Montreal. Canadians may boast that the vice president of the Rabbinical Assembly is Rabbi Wolfe Kelman, a native Canadian. The Registrar of the Rabbinical School of the Seminary is Rabbi Neil G. Gillman, also a Canadian, as is a prominent teacher at the same school, Rabbi Edward M. Gershfield. The incumbent of the president's chair of the Rabbinical Assembly is Rabbi S. Gershon Levi, a Canadian, as were his two immediate predecessors, Rabbi Eli A. Bohnen, and Rabbi Max J. Routtenberg.

The dinner honoring the presidents will be held at Adath Israel Synagogue, on Wednesday evening, November 26th.

The Toronto Inter-Synagogue Committee Chairmen are: Messrs. David Feldman, Sid Starkman, Adath Israel; Albert Binstock, Beth Am; Ralph Chernin, Q.C. and Harvey White, Beth Emeth Bais Yehuda; Manny Rotman, Beth Sholom; Mel Lieberman, Beth Torah; Dr. Ronald Weintraub, Beth Tikvah; Avrom Buckstein, William Crocker, Morry Wingold, Stan Soll, Beth Tzedec; Bernard Weinstein, Maurice Cohen, B'Nai Israel Beth David; Dr. Seymour Tobe, Al Yutman, Hebrew Men of England.

FOLKS FAREIN

Members of the Folks Farein (Hebrew National Association) are visiting during this High Holiday Season the needy and the sick. Such necessities and medicines, dentures, glasses and orthopedic appliances are supplied as wherever needed. The shelter is still open for those who require assistance. Mr. David Green is president and Rabbi David Monson, treasurer.

PLEDGE SUPPORT

"The Trade Union Movement in Ontario gives its unqualified support and expresses its solidarity with the State of Israel in her struggle to achieve peace and democracy in the Middle East." This statement was made by David Archer, president of the Ontario Federation of Labor, at a luncheon tendered by the Ontario Trade Union Council for Histadrut in honor of Mr. Yehoshua Levy, treasurer of the Histadrut, Israel's Labor Federation.

Seated at the head table were: David Archer, president of the Ontario Trade Union Council for Histadrut; Mr. Levy; Dr. Aba Gefen, Consul General of Israel in Toronto; and Donald MacDonald, leader of the New Democratic Party of Ontario.

In his greeting, Dr. Gefen brought the assembled guests up to date on the current explosive situation in the Middle East and thanked the Trade Union Movement for its support.

Mr. Levy spoke of the tremendous role being played by the Histadrut in helping to build a just society based on democratic ideals in the State of Israel.

Israelis Attack Suez Coast

The raiders' route is indicated on this photograph taken by U.S. astronauts in 1966

ARABS

(cont. from page 1)

which the Egyptians will be unable to move without a peace settlement.

* On the eve of the United Nations General Assembly meeting in New York, Foreign Minister Abba Eban stated in Jerusalem that in the case of negotiations with the Arabs "everything is negotiable" for the sake of peace, except Israel's sovereignty and right to live.

In Ottawa, Canada's Secretary of State for External Affairs discussed the Middle East situation with British Foreign Secretary Michael Stewart. It is reported that Mr. Sharp repeated to his British colleague the Canadian position for reviving the Jarring Mission.

* In Iraq the tyrannical regime now in power began persecuting the Kurdish minority. The official Iraqi news agency accused Iran, a Moslem country which is entertaining relations with Israel, that it was trying to send an armed force into Iraq to help the Kurds. According to the same Iraqi source, thirty Persians were killed.

In Teherah, the capital of Iran, the Persian Foreign Ministry flatly denied the Iraqi claims. It stated Iraq is killing Iranian Kurds who are living at the border and are supporting the Kurds in Iraq against the oppression of the Iraqi government.

* Arab terrorists attacked an Israeli settlement in the Golan Heights on Monday. They claim "Israel suffered high casualties" in the small kibbutz of Jibbin.

* In Bonn, the Arab terrorists reportedly killed an Israeli official attached to the embassy, Jacob Tal.

Reports from Moscow say that the central synagogue in the Soviet capital was crowded into every corner on Rosh Hashanah. More than two thousand defied atheistic Communism by overflowing onto the steps and the sidewalk of the synagogue which is located in the Arkipov Street.

The weather was fine and the fact that the holiday this year fell on a weekend helped to bring large spirited crowds to the services.

A special room was set aside for the Sephardic worshippers from central Asia.

Chief Rabbi Yahuda L. Levine conducted the services.

In Moscow there are only two synagogues for the population of three-hunred thousand Jews.

* Following the Arab terrorist threats against Jewish institutions throughout the world, the United Nations General Secretary announced that he had taken measures to protect Arab delegates now in New York for the United Nations General Assembly. Some Arab delegates have complained that they received threats from the Jewish Defense League. The Arab delegates were told they will be targets of Jewish attacks in New York if Arab terrorists there assault Jews in North America.

Mr. U Thant said the United States mission has assured him that local authorities will protect the diplomats.

The Jewish Defense League is a vigilante group in New York.

The organization openly warned the Arabs to cease threatening Jews with terror unless they will have to take their own medicine. In Israel the daily newspaper Davar which speaks for the majority Labor Party stated that if Arabs continue indiscriminate terror against civilians they should remember that terror is a two-way street and that their own civilian population in Arab capitals could taste the same medicine.

Fear U. S. Soviet deal

A sizeable number of Israelis fear that President Nixon might come to an arrangement with the Russians at Israel's expense, according to a nationwide poll conducted by Mr. Rafael E. Gill, the director of Pori (Public Opinion Research of Israel Ltd.) for the JCNS.

A total of 11.9% were certain that this could happen and another 30% said it might happen, but 45.7% did not believe that President Nixon would take such a step, while 12.4% expressed no opinion.

It was also believed by 26.8% of the population that relations between Israel and the United States would not be as good during President Nixon's term of office as they were during that of President Johnson.

On the other hand, 10.6% said they believed that Israel-US relations were today even better. Nearly half (49.5%) were of the opinion that there would be no change in the relations between the two countries.

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Extend best wishes to the Jewish Community
for a happy and prosperous New Year

BUILDING CAMPAIGN TO ALLEVIATE CONGESTION AT THE ASSOCIATED HEBREW SCHOOLS at Bathurst and Neptune Drive. Congestion at the Bathurst Street location of the Associated Hebrew Schools has reached a point of saturation as shown on pictures above.

An elementary school on Finch Avenue West, Willowdale, must be built to alleviate the situation and to serve the growing Jewish population of the area.

Funds raised by the Toronto's Associated Building Campaign for $1,250,000, currently in progress, will build the new, modern elementary school at 252-258 Finch Avenue West (near Bathurst Street).

The 28 room school will contain an auditorium, gymnasium, synagogue, lunch room and other auxiliary rooms.

Oscar Shainhouse, Campaign Chairman, urges all canvassers to cover their cards after the High Holidays.

FUTURE OF THE OCCUPIED AREAS

Everything is negotiable

A JCNS EXCLUSIVE

By Moshe Sneh

This is the third article in an important series by distinguished contributors on the future of Israel's occupied areas. Next week's article will be by one of Israel's leading political writers,

ELIEZER LIVNEH

THE primary aim of Israel's national policy at this crucial stage in our history should be to overcome the Arab refusal to come to terms with the existence of Israel as a sovereign State in the Middle East. Arab recognition, if and when it comes, must be expressed in signed peace treaties between Israel and her Arab neighbours. And it goes without saying that these treaties will set out the permanent borders arrived at through negotiations.

It is, therefore, incumbent on Israel to declare that should the Arabs agree to talk peace with us we would be prepared for free negotiations without any pre-conditions and without any *fait accompli* and that everything without exception will be open to negotiation.

1949 lines dead

We will not accept an order to return to the pre-June 5, 1967, lines, that is to say, the 1949 Armistice lines, and we will not impose on the Arabs an order that they accept the ceasefire lines of June 10, 1967. Neither were ever meant to be political frontiers, but rather military lines that separated the combatants according to the progress of the respective armies in the two wars.

So long as the Arab rulers are not prepared to recognise Israel, to negotiate with Israel,

Dr Sneh, a former Hagana commander, is head of the Israel Communist Party

to make peace with Israel—we cannot retreat from the ceasefire lines and we are constrained to defend them against any attempt from any direction to change them by force of arms. Withdrawal without peace means retreat to the state of affairs that subsisted during the armistice agreement, which never was a preliminary stage to peace, but to war.

Must hold on

Any Arab declaration "forgoing the right to belligerency" while at the same time refusing to make peace and ending the Palestine dispute, can only be interpreted as an attempt to cancel the results of June, 1967, without eliminating its cause, and as a staging point for the resumption of aggressive acts against Israel after Israel's withdrawal from the occupied territories. This would be followed first by a small-scale "Palestinian" war and then by a full-scale pan-Arab war against Israel.

Without withdrawal there will be no peace, but without peace any withdrawal is out of the question. So that until peace comes, until "recognised and secure" borders are delineated (as per the Security Council resolution of November 22, 1967), Israel must of necessity hold on to the areas she conquered in the 1967 war of defence.

But we should be careful to distinguish between conquered territories and conquered people. There are in the West Bank and in the Gaza Strip a million Palestinian Arabs. And it is nonsensical for certain Israeli personages to engage in an intellectual exercise designed to prove that there is no such entity as a Palestinian Arab nation. The determining factor is that these people describe themselves as such and that they reside in close proximity in a contiguous area. Israel is, therefore, confronted by a nationality problem demanding a solution.

The Arab population in the conquered territories from the Arava to the Jordan have national rights which the State of Israel is obliged to respect. We are not permitted to act towards this population as a conqueror imposing foreign rule. We must solve the problem of this population on the basis of their right to national self-determination and their reciprocal obligation to live in peace with Israel.

Only an insignificant minority of these million Arabs support El Fatah and the doctrine that Israel must be liquidated and a Palestinian Arab State established throughout the entire country. The great majority have come to a general recognition that there is no hope of defeating Israel in a war and that the only hope for the Palestinian people is an agreed settlement with Israel.

So that Israel would do well to encourage the setting up of a national representative body by the Palestinian Arabs, to consult it and to transfer to it local territorial autonomy—home rule—that is to say, to broaden the already existing limited municipal autonomy.

Refugee problem

One of the immediate tasks that such an autonomous body could perform with the help of the Israeli Government, and perhaps with international organisations like Unrwa (the agency providing relief for Arab refugees), might be the construction of housing, the creation of settlements and the assurance of productive employment for the refugees. This could also become the beginning of a viable solution to the Palestine refugee problem.

It might also provide a way out of the economic difficulties in the conquered territories, in-

Continued on Page 10

CATHOLIC VIEW OF MIDDLE EAST

FACTS

BY CARDINAL CUSHING

For twenty-one years we have been looking with anguish towards the embittered Middle East. It is difficult to understand why the sons of Isaac and those of Ishmael cannot live in peace together in that land, large and rich enough for both, to which they have conflicting claims. What has prevented them, for over twenty years, from sitting down together to listen to each other, to discuss and, if possible, to reach some agreement? The only road which leads to redemption is the road to peace -- and peace can come only through negotiations and mutual sacrifice.

It is difficult to build peace. It is difficult to acknowledge that one's adversary may also have some just claims; it may require heroism to give up part of one's own claims for the sake of peaceful co-existence and co-operation with one's neighbor, for the ultimate happiness of all. That is perhaps the most demanding commitment a man or a people may be called to make. But it is also the noblest of all, and God promised His help to those who strive toward that goal: Peace.

In both Israel and in Arab countries there are men who want peace, who are ready to accept 'the other one' as neighbor and to try to love him as a brother. But many dare not say so, because they are afraid; powerful influences are at work, stifling the aspirations towards peace. But I am confident: nothing can stifle true love, because love is given by the Spirit of God. I pray God to pour upon all His children in Abraham His Spirit of love: then peace will come . . .

The present anxieties we share about the Jewish homeland should not be permitted

Continued on Page 10

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Nasser off to Moscow for "treatment"

President Nasser is to visit Moscow next week for talks and medical treatment, according to Press reports in Beurut. For this reason he has asked if the proposed Islamic summit meeting can be postponed.

The 51 year old Egyptian leader made a lengthy visit to Russia in July, 1968, and underwent medical treatment at the Soviet health resort of Tsakhaltope. The nature of his illness was not revealed, but he was believed to be suffering from diabetes.

If he does go to Moscow again he will undoubtedly take the opportunity to brief Soviet rulers on the recent Arab mini-summit which brought together Jordan's King Hussein, Syria's Nurredin Vatassi, Iraq's Deputy Premier Saleh Ammash, Sudan's new leader Jaafar Numeiri and President Nasser himself.

They discussed the escalation of the Arab-Israeli conflict, and plans to strengthen and coordinate the operations of their forces on all fronts.

Morocco's Foreign Minister, Abdel Hady Boutaleb, who arrived in Cairo on Friday, has suggested that Islamic heads of State should meet in Rabat, Morocco's capital, from September 22 to 24. President Nasser is believed to have fixed his Moscow visit for September 23.

A Happy New Year
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Extend to their children, mechutonim, relatives and friends their best wishes for the Holy Days.

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of Toronto banquet will be held on Sunday, November 2nd, 1969
The Board and Faculty wish the Toronto Jewish Community
כתיבה וחתימה טובה

On the occasion of the New Year 5730 the Executive Committee and the members of the

BRIT HERUT-HATZOHAR
Jabotinsky Lodge

extend the most cordial greetings to the State of Israel, the Herut Movement, the Jewish community of Canada, and to all members and friends.

- We salute the heroic Israeli Army, the Government of Israel and the Jewish people the world over upon the historic achievement in the past year -- the realization of the great Zionist vision of Herzl, Nordau and Jabotinsky.
- To the hon. *Menahem Begin*, our thanks and congratulations for his tremendous contribution to the grandeur of Israel as minister in the government of national unity!

IRVING BORENSTEIN, President

Jabotinsky Lodge
DOWNSVIEW (TORONTO) ONT. CANADA

A REPORT TO THE COMMUNITY ... AND THANK YOU

from

Canadian Friends of Shaare Zedek Hospital, Jerusalem, Ontario Branch

MAYOR OF JERUSALEM LEADS WORLD PERSONALITIES AND DISTINGUISHED CANADIANS IN URGING OUR COMMUNITY TO SUPPORT THE DRIVE FOR THE ONTARIO PAVILION OF SHAARE ZEDEK HOSPITAL

RECOGNITION IN THE NAME OF JERUSALEM.- "May the Lord Bless Thee from Zion." With this traditional greeting His Worship Teddy Kollek, the Mayor of Jerusalem, presented a book on behalf of the Holy City to Torontonian Wolf Szydlow, chairman of the Shaare Zedek Committee.

The Mayor of Jerusalem, His Worship Teddy Kollek, in a cable addressed to Wolf Szydlow, chairman of the Ontario Committee for Shaare Zedek, issued the following appeal to the community:

"With its long tradition of taking care of Jerusalem's sick in peace and in war Shaare Zedek Hospital continues to be vital to our city. The needs of united Jerusalem, and its increased population, make necessary the immediate implementation of the hospital's building and development program.

"You share in the building of Jerusalem by Ontario's participation in this effort.

"Happy New Year, a year of peace and a year of constructive effort.

TEDDY KOLLEK"

On behalf of the Israeli Government, the following message was wired to the Toronto Committee chairman by the hon. Dr. Joseph Burg, Minister of Social Welfare:

"Happy to hear of progress in your work and widening of the circle of friends and supporters of your important institution. News from Toronto encouraging.

"No doubt that the increase in visitors from Toronto to Jerusalem will afford many the opportunity to witness your work in peace time and in time of trouble.

"Your contribution to all inhabitants of Jerusalem is outstanding.

"Best wishes for a happy New Year.

JOSEPH BURG"

On behalf of the Israeli Government, the Toronto committee received another cable from the Honorable Israel Barzilai, Minister of Health. His message:

"The role of Shaare Zedek as a vital medical institution in our capital requires the immediate realization of its building program in order to meet the increasing needs of our community. Continue your fine work.

ISRAEL BARZILAI"

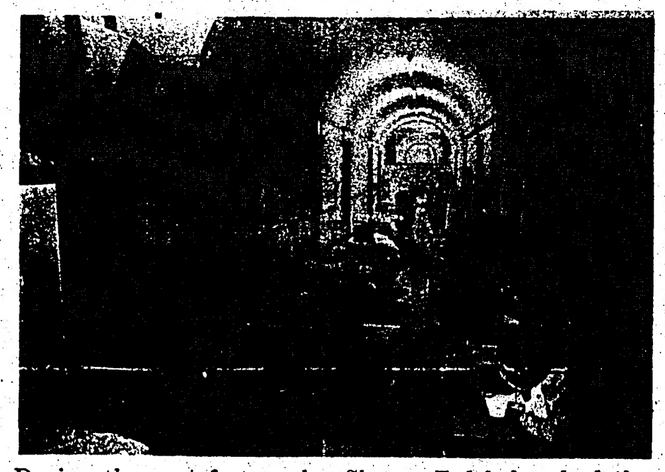
REPRINTED FROM THE JERUSALEM POST, JULY 18, 1969.

Toronto–Ontario Pavilion to be erected at Jerusalem's New Shaare Zedek Hospital

Wards and corridors crowded with beds, acute lack of space in medical and administrative facilities, overflowing waiting rooms in outpatient clinics make the erection of a new Shaare Zedek Hospital an urgent necessity. Since the turn of the century, Shaare Zedek, functioning as a charitable, non-profit hospital, has played a proud and vital role in the annals of Jerusalem's history. It has provided comprehensive care for old and young, rich and poor, irrespective of race, creed and colour. Shaare Zedek, Jerusalem's "Hospital with a Heart" is known for its warm, compassionate and highly individualized treatment. The building is nearly seventy years old, yet it contains the most up-to-date equipment.

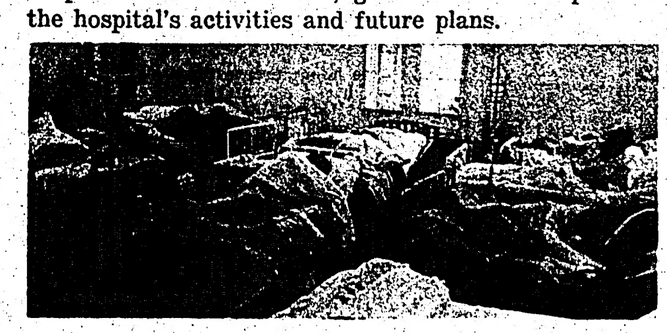
Outstanding amongst the hospital's many achievements are those recorded during the War of Independence, the 1950s polio epidemic and the Six Day War, when over 450 wounded soldiers and civilians were treated in a "70 hour day".

The unification of Jerusalem opened a new and dynamic chapter in the history of our capital. To enable Shaare Zedek to fulfil its responsibilities towards the rapidly growing population of Jerusalem and its environs and to meet the requirements of medical care and modern technology, the erection of a completely new and adequate medical centre is essential. The new $15 million hospital project was recently approved by Jerusalem's City Planning Commission and construction is scheduled to begin this year on a picturesque 40-dunam site near Mount Herzl.



During the past few weeks, Shaare Zedek has had the pleasure of welcoming several leading members of the Toronto community. The visitors toured the facilities and were able to see for themselves the acute problems facing the institution. The Directors of Shaare Zedek extend an open invitation to all friends and look forward to welcoming them at the hospital.

Jewish communities throughout the world are now being called upon to play their part in the erection of the new hospital. The most recent addition to the "Friends of Shaare Zedek" is the Toronto-Ontario branch. The campaign for the erection of a pavilion in the new buildings was envisaged and initiated by a prominent member of the Toronto community, philanthropist and industrialist, Mr. Wolf Szydlow. At a parlour meeting held in the Szydlow residence, Prof. David M. Maeir, the hospital's Director-General, gave a detailed report on the hospital's activities and future plans.



Mr. & Mrs. [illegible] with the hospital's Deputy [illegible]

Mr. & Mrs. Max Schechter, Toronto, touring the hospital's facilities.

Re[illegible] [illegible] Toronto

TORONTO GIRL IMPRESSED BY SHAARE ZEDEK

Trudy Shecter, is the daughter of Toronto's well known community leader, Max Shecter.

BY TRUDY SHECTER

Sunday morning in Israel is definitely unlike Sunday morning anywhere else. Everything has enthusiastically come to life again after the Shabbat rest -- businesses are open bright and early, students hurry to classes, and housewives busily begin a new week. For the tourist, Sunday is another touring day -- the famous sights insistently beckon.

But on a recent summer Sunday morning in Jerusalem, I ignored the enticing Arab bazaars of the Old City and the enchanting views of the New -- to visit a hospital. Together with my family and Rabbi David Monson, I was privileged to be given an inside look at Shaare Zedek Hospital.

I say privileged because of the warm welcome with which we were received by the hospital administrator, Mr. Nissim, and even more so because the comprehensive view of the hospital we were given impressed upon us the marvelous service being done in this old, overcrowded building on a day-to-day basis as well as in emergencies.

Shaare Zedek is the only hospital in central Jerusalem - a 200-bed institution bursting at the seams trying to serve a metropolitan population of 200,000. There are several other hospitals in the Jerusalem area, including the well-known Hadassah Hospital, but anyone who has seen these hospitals can readily agree that they are too far from the nucleus of the city to provide quick service in the case of a large-scale emergency.

Therefore we were doubly proud of what has been accomplished in the 67-year old hospital building. Although externally the structure shows its age, on the inside it is spotlessly hygienic and equipped with modern medical devices.

Especially impressive was the "heart machine" with attached television screen to examine the conditions of heart patients, as up-to-date as any in Canada. The laboratories, buried in the basement of the hospital, displayed various chemicals and drugs together with a well-stocked blood bank. It was something of a novelty for eyes accustomed to reading English to observe all the labels on the bottles in Hebrew! The Eye Department, a project of the Jewish Community in Venezuela, was strikingly representative of the modern facilities of the hospital. We were able to observe the care given to patients in all wards, but for me, the highlight of the morning was our visit to the Children's Ward. Children are universally appealing, and to hear small Sabras chattering in Hebrew certainly added to their appeal.

Our visit took on further personal meaning when we unexpectedly met two Toronto medical students, Michael Green and Sam Silverberg, who were working at Shaare Zedek during the summer. Their commitment helped to strengthen in me the desire to be a volunteer at the hospital when I return to Jerusalem.

Shaare Zedek was struck by a bomb during the Six Day War, but it has recovered from the damage to serve all those who have need of it. After seeing and touring it, I am confident that it will continue to serve Jerusalem in peace "until 120" and beyond.

MESSAGE OF THANKS

Recently it was my privilege to introduce some of our most distinguished citizens to Shaare Zedek. Together we visited this great medical center, one of the most important institutions of this kind in the Middle East, a hospital important - and vital - to the Holy City in war and in peace. Since its inception, in 1873, Shaare Zedek, also known as the "General Hospital of Jerusalem" has become an institution which Jerusalemites are wont to call "the hospital with a heart."

This is the way it impressed us, my Toronto friends and me during our last visit.

We also discussed the development and plans for the future as outlined by Prof. Dr. David M. Maeir, the American-born head of Shaare Zedek.

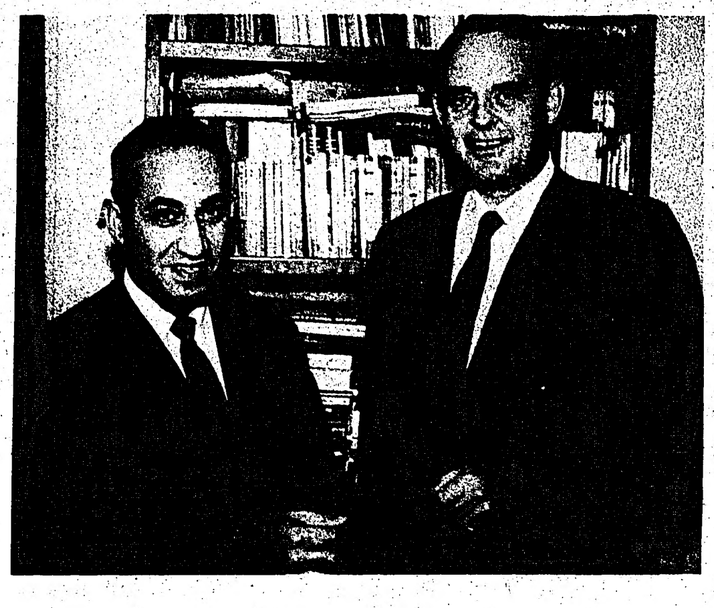
Whether it is the President of Israel, the Prime Minister, General Dayan or any other cabinet member, they all agree that we should help in the progress of this noble institution.

Therefore at the beginning of this New Year, I wish to thank all those who are helping our committee and I urge all of you to start the New Year right, by dedication to charity and aiding those who need Shaare Zedek.

WOLF SZYDLOW

Open Unto Me The Gates of Righteousness (Psalms 118, 19 תהילים קיח, יט ב"ה • פתחו לי שערי צדק

In war and peace, by day and night Shaare Zedek Hospital saves lives



CHARITY IS GOODWILL AND GOODWILL IS NON-SECTARIAN.- Mr. Gerd H. Stoppenbrink (right) vice-president and general manager of Kuehne & Nagel (Canada) Limited, turning over his cheque for five thousand dollars to Mr. Wolf Szydlow (left).

Mr. Stoppenbrink, although not of the Jewish faith, feels that by supporting Shaare Zedek he expresses the spirit of charity and goodwill.

"They are non-sectarian and universal," Mr. Stoppenbrink stated when he made his contribution to Shaare Zedek drive.

Mr. Stoppenbrink also said:

"There are no religious boundaries in suffering: there are no racial or ethnic defenses against malady. Thus charity should be universal, and I hope my friends will participate generously in this drive."

From left to right: noted Miami philanthropist Mrs. David Davidson who donated a half million dollars for a Miami pavilion, Israel's Minister of Social Welfare Dr. Joseph Burg, and Mr. and Mrs. Szydlow at Jerusalem reception.

TORONTO RABBI WITH THE MAYOR.- Rabbi Erwin Schild of Adath Israel Synagogue, Downsview, welcomed by Mayor Kollek following his visit to Shaare Zedek, Jerusalem.

Max Stern, (right), famous New York philanthropist and international president of the Shaare Zedek Committee and Wolf Szydlow at the Jerusalem Board meeting.

From left to right: Dr. Zerah Wahrhaftig, Israel's Minister of Religions, Dr. David Maeir, head of Shaare Zedek and Mr. Szydlow discussing the plan for the Toronto Pavilion.

Yom Kippur sermons in Ontario Synagogues

On Yom Kippur, Spiritual leaders of synagogues in Metropolitan Toronto, Oshawa, Kitchener and Hamilton will speak to their congregants about the importance of the Shaare Zedek appeal.

Among the distinguished rabbis who will include in their sermon the Shaare Zedek 1 1/4 million dollar drive are:

Rabbi M. Berglas, Shaarei Tefillah, Toronto; Rabbi Bienefetd, Oshawa; Rabbi Dr. Moses J. Burak, Beth Jacob, Toronto; Rabbi G. Felder, Shomrai Shaabos, Toronto; Rabbi E. Forman, Shaarei Shomayim, Toronto; Rabbi Gold, B'nai Torah, Toronto; Rabbi M. Green, Hamilton; Rabbi Lerner, Beth Am, Toronto; Rabbi M. Meyerowitz, Hebrew Men of England, Toronto; Rabbi Dr. D. Monson, Beth Shalom, Toronto; Rabbi M. Ochs, Torath Emeth Jewish Center, Toronto; Rabbi A. Pappenheim, B'nai Israel Beth David, Toronto; Rabbi Dr. N.L. Rabinovitch, Clanton Park, Toronto; Rabbi Rosensweig, Kitchener; Rabbi E. Schild, Adath Israel, Downsview.

THE NEW SITE

FROM THE LONDON, ENGLAND, CHRONICLE

Jerusalem's Shaare Zedek Hospital is to move to a new ten-acre site opposite Mount Herzl, in the western part of the city. At present, it deals with 10,000 inpatients and 50,000 out-patients annually.

Most of the cost of the site has been met by the £100,000 raised in London a few years ago by the British "Friends" of the hospital. Building is expected to begin this year and be completed within five years.

Two-thirds of the estimated £6 1/4 million cost will have to be raised abroad. A new group of "Friends" in Toronto has promised £500,000.

Before the Six-Day War, a site in Talbieh had already been allocated to the hospital.

MESSAGE FROM SPIRITUAL LEADER OF ADATH ISRAEL

My first impression of Shaare Zedek Hospital in Jerusalem did not come from my visit to the hospital but from a Jerusalemite family to whom I mentioned that I was going to visit the institution. They spoke of Shaare Zedek with such warmth and affection that I knew right away that Shaare Zedek is more than a place where medical help is dispensed. My subsequent visit confirmed my expectations.

At Shaare Zedek, quite obviously, a patient is first of all a human being. Despite the terrible overcrowded conditions and despite the background of evident poverty from which many patients come, Shaare Zedek is a warm and friendly place. Nurses, physicians and patients seem to be bound together by the typical Jewish bond of the mitzvah of caring for the sick and invalid. For the first time I realized that there is such a thing as a "Jewish hospital."

It seemed a shame that a venerable institution whose history is part of the epic of Jerusalem, has to operate under such unfavorable conditions. The overcrowding is so terrible that it becomes tolerable only because of the extreme forbearance and friendliness of staff and patients. Much of the hospital equipment is modern and the standards of medical service as far as I as a layman could judge, seemed to be of the finest. But the physical hospital plant is hopelessly inadequate.

A large part of the Jerusalem population fondly regards Shaare Zedek as "their" hospital. This is true particularly of the religious element in the city. To help erect a new hospital where the same Jewish spirit and atmosphere would characterize the operations of the modern, efficient and yet warmly humane hospital, would appear to be a very worthwhile task. In the planned erection of a Toronto Wing, as part of the proposed new Shaare Zedek Hospital, will give the citizens of Toronto this opportunity.

Rabbi Erwin Schild

MESSAGE FROM THE RABBI OF BETH SHOLOM

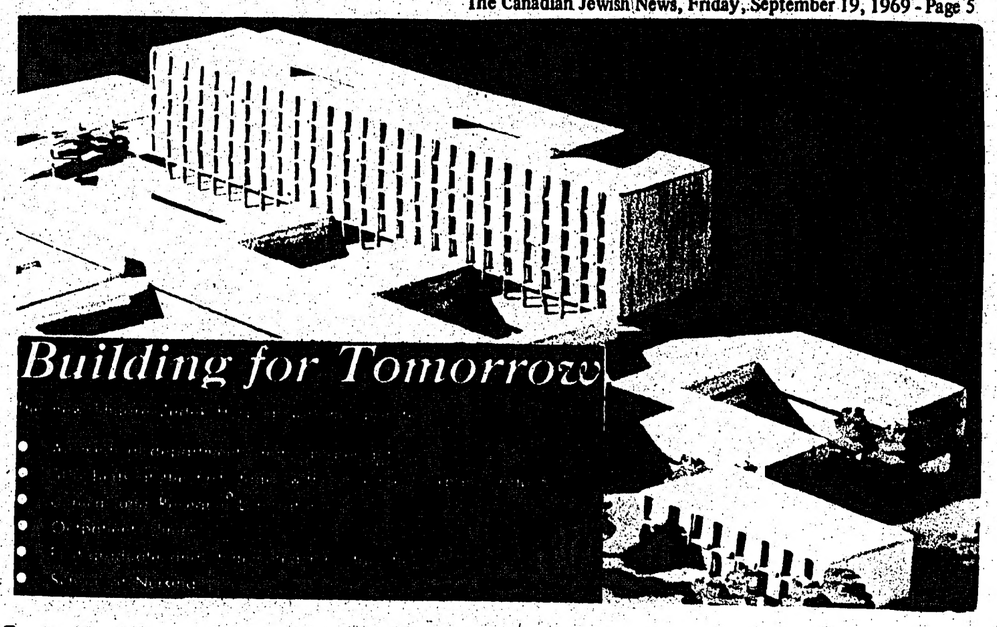
My Dear Friends:

In its 21 years of existence as a State, Israel has constantly been faced with emergencies. Most of them have been resolved with such ingenuity and consistency as to be regarded as miracles. Such a miracle is the Shaare Zedek Hospital in Jerusalem. It is housed in a 102 year old building. It continues to serve in emergencies, never turning anyone away from its doors. Patients in halls, in the doorways and oftimes crowded into small spaces, but all this is made up for in the merciful and compassionate treatment given.

I saw all this with my own eyes this past summer when I spent several hours in the Shaare Zedek Hospital. All my life I have been close to the hospital scene - as a chaplain with the Canadian Army Overseas during World War II, as a founder and director of Northwestern General Hospital in Toronto and as the Chairman of the Ontario Health Services Insurance Council. Through the years I have made thousands of visits to patients in all types of hospitals but I have never seen a group of doctors, nurses and staff work under such trying conditions to save life and limb, to relieve pain and suffering and to add years to the sick and the hurt as I have in Shaare Zedek Hospital in Jerusalem.

I call upon every Jewish person to make a contribution to enable Shaare Zedek Hospital to build its new edifice after serving our people for the past 102 years.

Rabbi David Monson



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INHABITANTS OF JERUSALEM IS OUTSTANDING STOP BEST WISHES FOR
HAPPY NEW YEAR
DAVID MAEIR

Urgent cables from Israel requesting support for Shaare Zedek: top, from Jerusalem's Mayor Teddy Kollek; center, Israel Barzilai, Minister of Health; bottom Joseph Burg, Minister of Social Welfare.

JERUSALEM POST: HOW THE ISRAELI ARMY VIEWS SHAARE ZEDEK

"Most satisfactory" was the verdict of the high-ranking army officer in command of an amergency exercise at the Shaarei Zekek Hopsital in Jerusalem last week, in which about three dozen "wounded" were brought in to the hospital.

The exercise came to the hospital as a complete surprise, with a busload of volunteer boy and girl scouts arriving at the hospital at 6:53 p.m. "suffering" from arm, leg, chest, neck and head "wounds."

The hospital immediately alerted all its staff and brought in those who had already gone home after a day's work. It also alerted the Hadassah Medical Center to be ready for cases which Shaare Zedek could not handle, such as brain wounds. At the end of the practice, which lasted for about an hour, the officer in command told The Jerusalem Post that "despite the most difficult conditions this hospital has managed to cope with the situation completely. They have solved problems which were not solved even at Hadassah."

The officer added: "This hospital has changed its stripes completely. It has become extremely efficient and I am convinced that ths is the result of the new director, Dr. David Maeir."

Emergency aid exercises at Shaare Zedek in Jerusalem. Army doctor and nurses of the hospital staff participate in surprise practices.

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HEBREW CALENDAR

FRIDAY, SEPTEMBER 19, 1969. The 7th day of Tishrei. Sidra: Haazinu, Shabbat Shuvah. Yom Kippur, the Day of Atonement will start on Sunday evening, September 21st, after sunset ad and will continue until after sunset Monday night,
Candlelighting: Toronto 7:04; Montreal 6:41

CANADIAN POLICY

SHARP'S STATEMENT

Last week The Canadian Jewish News published the full text of Secretary Mitchell Sharp's statement made at a Toronto meeting. We are proud to have been the only publication in Canada that printed the full text of the Foreign Minister's address, in our September 12th issue.

After all, this statement was read verbatim to a Jewish audience. Thus it was meant to define the policy of the Canadian Government with regard to several important issues, including the Middle East and the Anti-Hate Bill.

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Such a statement cannot be ignored in a newspaper serving the Jewish community. It requires some comments, in the same spirit of sincerity and candor Mr. Sharp made his remarks.

First, it must be pointed out that no one expects the Foreign Minister of Canada to speak about the Middle East as would the Foreign Minister of Israel. Yet, while stating this clearly, one must ask whether everything concerning Israel that Mr. Sharp said at the Beth Israel B'nai David meeting really is conducive to this lofty aim of establishing peace which is the avowed purpose of all Canadian governments.

The Canadian governments, whether Liberal or Conservative, have followed a policy of promoting peace in the Near East.

Since the establishment of the Jewish State one noted the dedication to peace on the part of our prime ministers, Pearson or Diefenbaker in the past, and now Trudeau. Who will refuse to believe that they all meant well when they stated their respective policies on Israel? Certainly they all are friends of Israel, and friends of the Arabs, because they are devoted to co-existence among all nations. Canada has earned an international reputation for its middle-of-the road policy which makes her a sought-after broker in areas of conflict.

However, there are differences in approach to international issues. And these differences often may determine success or failure in any specific effort. For example, Pearson during his tenure of office very courageously told the Arabs in a public address in Montreal that they have to accept to live with Israel. He had stressed that this was the policy of Canada. On the other hand, Mr. Pearson's role following the Sinai invasion—during the Eisenhower-Dulles years—was a disappointment to many. His idealistic approach to a United Nations presence as a deterrent against conflict in the Middle East, his policy that Israel withdraw from the Sinai and accept Eisenhower's "assumptions" that there will be free, innocent passage for Israel in international waters, boomeranged. It was idealistic, but it did not fit the realities of the Middle East.

On the other hand, Prime Minister Diefenbaker's very clear support of Israel's right to exist, and to live in peace, never was considered by the Arabs as an unfriendly policy. Mr. Diefenbaker visited Nasser sometime after his retirement as Prime Minister and had been very well received in Cairo.

It is not true that the present Arab leaders appreciate the kind of fin de siècle diplomacy which Mr. Sharp would like to apply to the Middle East. Governments that accept hijacking of planes, kidnapping of women on international routes, bombing of civilians, and dissemination of hatred and civil war propaganda as a means of reaching political ends, will they consider Mr. Sharp's sincere diplomatic efforts for what they really are? Or -- will the regime in Iraq where Arab brother drowns Arab brother in in blood of political revenge, be sensitive to the very intellectual and undoubtedly candid talk in appeals to reason by our eminent Foreign Minister? Has any effort to influence the Iraqi government to desist from the obnoxious public executions succeded?

We can stop right here. For here lies the fundamental difference between Israel and the Arab dictators. Because Israel is a democratic country, Arabs in Israel have the freedom to demonstrate in public against the elected government of the Jewish state in which they live, because Israel does not fear discussion in public of political issues. Since the establishment of the Jewish state, despite all provocations, the Israeli government has never executed any Arab terrorist. Its courts are the courts of justice, while in the neighboring Arab lands dictators must organize public spectacles of terror and oppression in order to keep the exploited masses from freely choosing a government by the people and for the people.

How can Israel take seriously the Security Council of the United Nations when it dares to hint at some Israeli connection with the arson at the Al Aksa Mosque? The pious Soviet Government, of course, must defend the "holiness" of Al Aksa, against the "sacrilege" committed by Israel. Mr. Sharp knows: the seven nations at the Security Council voting against Israel are open enemies of that state—most of them do not even recognize Israel's existence. They will condemn Israel even for planting a Christmas tree in Bethlehem.

When Mr. Sharp compares Israel's attack on the Beirut International Airport—where not one person had been hurt—and where only machines had been destroyed as a warning—with the hijacking of the TWA airliner, does he really believe that the Syrian government will realize that the Canadian Foreign Minister had to be "impartial"?

The experience of history teaches us that Hitler and Stalin were never impressed by "neutralist" attitudes between the aggressor and the victim, between the one who is ready to talk peace, without any strings attached, and the one who openly propagates war against a particular nation or people. Hitler misled the world to actual war, and almost to annihilation of the human race, after convincing the naive that he wishes only to eliminate the Jews. After the Jews, he had no ambition; the Poles believed it. And then Hitler stated: after Poland he had no territorial ambitions. And so it went on.

The inherent weakness of all of us, human beings, is our reluctance to learn from history. Whether groups or individuals, we never never seem to be impressed by what happened. Maybe this is the reason why there is history, and why we do not live in a dull world, uneventful.

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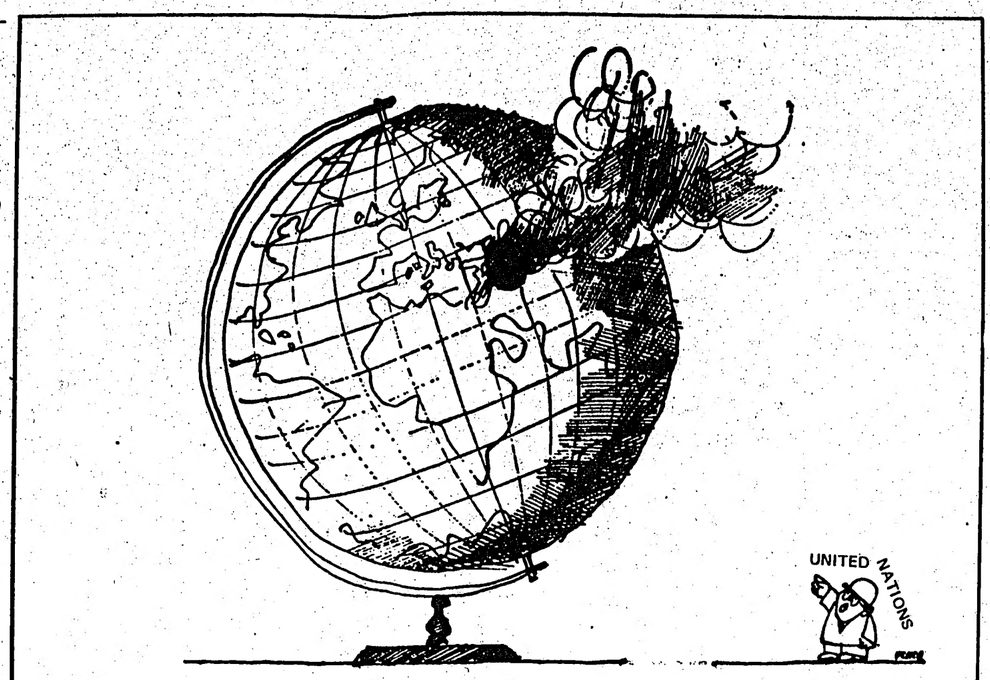
The Canadian government wants peace. Israel wants peace. Do Arab dictators want peace?



'I don't want to set the world on fire' (Cartoon: Flora)

ON THE EVE OF YOM KIPPUR

by Naphtali Wieder

THE STORY OF KOL NIDRE

The Aramaic formula for the annulment of vows and oaths which ushers in the Day of Atonement is undoubtedly the most controversial institution of the synagogue. No other liturgical composition has such a record of passionate discussion, opposition and denunciation as this prosaic text which became the target of attacks within and outside Judaism.

Most, if not all, heads of the Babylonian academies disapproved of it, one of them calling it a "foolish custom." The Karaites denounced it as an infringement of the third commandment. Rabbinic authorities in various lands and ages were greatly embarrassed by its halachic and ethical difficulties and either advocated its abolition or tolerated it with undisguised uneasiness. Enemies of the Jews used it as an argument to discredit the oath taken by a Jew, and thus expose Judaism to vilification.

A radical alteration in its wording, suggested by Rashi's son-in-law, Meir B. Samuel, and championed by his son Rabbenu Tam, complicated the issue further and caused confusion in the Jewish communities the world over. Whereas the original version was concerned with the dissolution of vows made in the preceding year, the new form referred to the renouncement of vows still to be made in the forthcoming year.

Congregations were accordingly split into five groups: 1. those who rejected Kol Nidre altogether; 2. those who retained the original retroactive version (European Sephardim, Italians); 3. those who adopted the new prospective form (Ashkenazim); 4. those who combined the two key sentences: "from the last Yom Kippur to the present one, and from the present Yom Kippur to the forthcoming one, and 5. those who recited the two different formulations in their entirety.

Its origin, too, has been the subject of extensive debates and conflicting theories. It has even been subjected to psychoanalytical treatment (extending over 45 pages) in an attempt to extract from it the secret of its beginning.

From among the modern theories two have gained wide circulation. Joseph Block (1917) claimed that Kol Nidre arose among the Jews of 7th Century Spain who were forced to embrace Christianity by the Visigoths. Prior to their clandestine celebration of Yom Kippur these crypto-Jews used - so Block assumes - Kol Nidre to renounce the oaths extracted from them by their oppressors to adhere strictly to the new faith.

This theory has acquired considerable popularity, doubtless on account of its sentimental appeal, and has become a favorite theme in Yom Kippur sermons. Chief Rabbi Hertz even used it as an argument against the abolition of Kol Nidre in a "responsum" sent to an "overseas congregation."

Others traced its origin back to the Karaite-Rabbanite conflict. The Karaites, who repudiated the Oral Law, denied the very legality of annulment of vows sanctioned by ravvinic Judaism. The dissolution of vows on the eve of the most sacred day of the year in the presence of the entire community was instituted - according to this theory - as a public and solemn demonstration against the heresy of Karaism.

Persuasive though these theories - and they are no more than that - may appear, they cannot be sustained. Apart from other objections, they are now disproved by new historical data which reveal that Kol Nidre was already in vogue in the first half of the 8th Century in the rural localities of Babylonia, where it was recited either on the eve of Rosh Hashana or on the eve of Yom Kippur.

Kol Nidre was, therefore in existence before the schism of Anan ben David (c.767), the founder of the Karaite sect, and at a period when the Jews in the Iberian Peninsula were still behind the "iron curtain" of Visigothic fanaticism, isolated from their brethren in Babylonia.

The most acceptable explanation is that the custom has its roots in the haunting fear of the people of the consequences of breaking an oath even in the slightest degree and in a totally unconscious manner. (See the highly instructive story told by Rav in Gittin 35a). Every oath contains explicitly or implicitly an invocation of divine punishment upon the violator.

A revealing light on the obsessive fear of curses is throw by the emergency in pietistic and Cabalistic circles in 16th Century Palestine of a custom to supplement and reinforce the annulment of vows (hattarat nedarim) by the specific annulment of curses (hattarat kelalot).

Whatever its original function, Kol Nidre has long been transformed from a formula into a prayer and assumed the role of a prologue to the entire Yom Kippur service - and herein may well lie the main reason for its survial.

Placed as it is at the starting point of Yom Kippur with its emotion charged atmosphere, with its tense moments of religious awe and religious alertness, it gives powerful, if no more than vocal, expression to the prayer of the heart of a congregation stirred and swayed by the mysterium tremendum of the "Great Day" of judgment and forgiveness.

In the realm of prayer the meaning of words is often irrelevant. The worshippers superimposes on the legalistic terms of Kol Nidre (which are to the ordinary Jew today as unintelligible as they were in 12th Century France, as testified by Tosafot) his own devotional mood and sentiments, in the same way as the Cabalist does with the daily prayers: while his lips are reciting the common text, his mind would be at large in an entirely different religious landscape.

(Dr. Wieder is Lecturer in Liturgy at Jews College. His published works include studies on Karaism and Judean scrolls.)

BOOKS OF THE WEEK

by Dr. Arnold Ages

THE QUAGMIRE OF VIETNAM

In a recent television program commemorating the death of North Vietnam's Ho Chi Minh, a group of distinguished Canadian residents spent a half hour discussing the implications of the president's death. It was obvious from the comments of Rabbi Feinberg and Mr. Chester Ronning that Ho Chi Minh was a man who had been able to generate great personal devotion to the cause of Vietnamese independence or at least to his version of it. The only thing that disturbed me about the discussion was towards the end when someone raised the question of Ho's ruthlessness. Mr. Ronning, who as a long time Canadian diplomat (before his retirement a couple of years ago) had personally seen the effects of Ho's ruthlessness on Vietnam's innocent victims, dismissed the whole question of terror in the service of politics by explaining that "all revolutionaries were ruthless." The frightening conclusion that one would have to draw from Mr. Ronning's declaration is that because all revolutionaires are ruthless then ruthlessness is excusable.

This is a question which all reasonable men must ponder and it is one of the points touched on very frequently in the scores of books which have been published recently on the Vietnam problem. From the strictly scholarly and research position the best volume I have seen thus far is called Viet Nam: The Origins Of Revolution by John T. McAlister (Borzoi Books). The book was initially undertaken as a Ph.D. dissertation and as such unfortunately suffers from a rather dry and uninspired style. On the other hand there is no jingoism in McAlister's sober analysis of the history of Vietnam. The author had access to vast stores of information in the French military archives in Paris. Consequently a large portion of his book is concerned with the period of French hegemony in Indo China. In the modern period McAlister is of the opinion that the Communist both in North and South Vietnam have achieved the greater success because they have been able to understand and translate the revolutionary aspirations of the people. "Yet the need to understand this revolution," he writes, "has become an urgent task. Not only is the revolutionary conflict in Vietnam consuming lives and wealth on a tragic scale, but it also portends the type of experience that many other peoples may share in their advance toward modernity."

Douglas Pike, a United States Foreign Service Officer, is the author of another work on the Vietnam, War, Peace And The Viet Cong (MIT). This is an extremely valuable analysis of the stratagems employed by the Viet Cong and their confederates. For example, this is his definition of the guerilla war now being waged. "Doctrinal assertion that by using the judo principle (an enemy's own strength turned against him), a small, poorly equipped military force can defeat a larger, better-equipped one. It does so through the use of an agrarian-based movement that engages in protracted conflict, a war of gradual attrition and slow strangulation, moving from the remote rural areas to capture ultimately the enemy's urban strongholds." Pike infers that the Viet Cong leadership believed that it had reached this latter stage when it launched its famous Tet offensive on Saigon in 1968.

The man who is thought to have been responsible for that abortive attack, General Giap, is the subject of a book by Robert O'Neill. Entitled General Giap Politician And Strategist (Praeger) O'Neill book is a careful study of the man who may be the next president of North Vietnam. Giap was educated at Hanoi University and very early in life became drawn into the nationalist-communist independence movements. During the Japanese occupation he worked closely with his friend Ho Chi Minh to thwart the occupiers' soverienty and to build up the revolutionary cadres for the future encounters with the French.

Giap's outstanding achievement came during the French return to Indo-China, when at the battle of Dien Bien Phu he defeated an army with far superior equipment. Military experts will find in O'Neill's books some very critical comments as well about Giap.

KEEP SMILING

COULD BE

When a disillusioned old-timer in Israel read in the morning paper that thousands of dairy cows would reach the country soon from America, he turned to his wife and said:

"Well, well, seems in the USA the cows are more Zionistically inclined than the people."

PROGRESSIVE SPEECH

"Daddy, there was a man here today to see you."

"With a bill?"

"Nope. Just an ordinary nose like yours."

Yom Kippur at the Wailing Wall

ASK THE RABBI

a JCNS featurette

Q: I am the son of a Jewish father and non-Jewish mother, and am not converted to Judaism. Do I have a right of inheritance under Jewish law?

A: The case is dealt with in the Mishnah (Yevamot 2,5) where it is stated explicitly that a man's son from a Gentile woman does not count as his son for legal purposes. Regrettably, therefore, one has to reply that according to traditional Jewish law you do not have a right of inheritance. Conversion to Judaism would not alter the case so that the ruling would be the same even if you were converted. (Maimonides, Yad, Yibbum 1,4).

Q: What does the title "Chover" signify, and who confers it?

A: The word Chover (Haver) means "associate," "colleague" (of scholars), hence "scholars". It was used in Germany chiefly as a title for one not sufficiently learned in the Law to be a rabbi but with scholarly attainments. It was conferred either by the rabbi of the town or, occasionally, by the community and did not involve any kind of examination in order to determine proficiency. In this country the title has generally been given to ministers and chazanim.

Q: Is it permissible to wear or otherwise use articles made of pigskin or other forbidden animals?

A: There is no question at all that it is permitted and the most Orthodox authority would agree. The principle is as follows. According to the Talmudic rabbis prohibited things are divided into two groups: 1) those from which no benefit of any kind may be had; 2) those it is only forbidden to eat. To the first group belong meat boiled in milk, leaven in Passover, and things used in idolatrous worship. Forbidden animals, including the pig, belong in the second category and it is consequently permitted to have benefit from them. (Pig breeding is in a separate category and was explicitly proscribed by the rabbis.) Consequently, it is permitted to have pigskin wallets, cigarette cases and the like. Strange though it might seem, it would appear to be the case that pigskin can even be used for the purpose of synagogue decoration just as silk is used (see the discussion in R. Baruch Epstein's Torah Teminah to Exodus 25;4).

Letters to the Editor

DISLIKES US

Dear Editor:

I think the time has come that you should unmask your true colors. Your editorial in The Canadian Jewish News Supplement of September 12th (Topic of the Year by M.J. Nurenberger) is a masterpiece of Yankee double-talk. I wouldn't be surprised that you were put up by the CIA (Central Intelligence Agency) to warn us against the Soviet Union and praise the United States.

There is one point however on which I agree: your parallel between Diefenbaker and Trudeau. For no matter what they say, they too are both pro-American.

I hope that in the name of free press you will dare print my letter of dissent and protest.

Albert Langer
Toronto

SERMON FOR THE WEEK

The meaning, not the song

When Moses saw that his days were numbered he became anxious that his lifelong preaching should not be forgotten. He therefore sought a suitable means for epitomising its main gist in a form which would remain inexorably in the minds and hearts of ever recalcitrant Israel. To suit his purpose he could find nothing better than the song form. This weekly Reading of the Law was in ancient terms a song in verse meant to be sung in order that its message might the better be remembered. Prose would not leave such an indelible mark. Thus, for neither the first nor the last time (witness contemporary commercial TV) a song was used as a means of promoting and furthering an idea.

All ideas, needless to say, are not on the same level. We cannot for one moment even contemplate the melodic rendering of an injunction to observe the Law of God as being in the same sphere as a jocular jingle advertising some commodity. Nevertheless, whenever song is substituted for cold prose — the prime vehicle of reason and understanding — we are in the presence of potential danger. "There are halls in the heavens above that open but to the voice of song", said the mystics; but the fact remains that whilst music can lead to heights it can also guide to depths. The Song of Moses remains as a glorious testimonial to a brilliant idea, but the song has often been used, and is being used today, for far less noble ends.

It is, of course, true that prose also can misguide and misdirect. It is easier, however, to sing certain inferior phrases or slogans than to say them. The language of prose, while not an inevitable safeguard to wantonness, invariably acts as a brake.

Moses used the vehicle of song that his message might be remembered. The Jew in the modern world tends to use song as means of ignoring any possible content in what is sung. Especially at this time of the year, what Zangwill has called the "minor keys of Atonement" can, if we let them, precisely because of their haunting overtones and nostalgic nuances, completely overshadow any possible literal or rational meaning that our Penitential liturgy might possess. To sing - and in Hebrew, moreover - what amounts to a challenge to our innermost conscience, is a dangerous risk. We might be left with the husk and utterly lose the kernel.

These Holydays are a call to all human faculties. Mind and heart, reason and emotion, together seek wholeness with God. The intellectual approach alone is at worst incomplete, but the purely melodic approach can at worst be utterly sterile and barren. We must speak with God as well as sing for Him.

YIDDISH THEATRE IN ISRAEL

by Moshe Ron, Tel Aviv

Tel Aviv.- The Yiddish singer from the Soviet Union Nehama Lifschitz, arrived here a few months ago with her husband. She was received not only as a famous entertainer but as a symbol of the plea of Russian Jewry and its demand to live its special, cultural life and maintain contact with world Jewry.

During her stay in the country, Mehama Lifschitz has become an Israeli star and pet of the Israeli public.

Political leaders like Premier Golda Meir and Defense Minister Moshe Dayan attend her concerts and she is being invited to many public meetings. Therefore the story in the Israeli press - that her husband demanded from the rabbinate in Tel Aviv to keep her from going abroad for a series of concerts - came as a severe shock to all.

This story, widely publicized, has damaged her honor and prestige. A divorce is considered a private affair and there is no reason for interfering. But in the case of Nehama Lifschitz the matter created a stir; it would have been better for her and everyone else involved had the matter been dealt with discreetly.

Neither Israeli public nor Russian Jewry should have found out that Nehama Lifschitz and her husband, Chaim Binstock, were not married legally. It was shameful when her husband stated in the rabbinical court that the warm welcome and great success of his wife had turned her head, had made her believe she was a Hollywood film star.

He is 36 years old, she 42. He is an electrical technician now attending a Hebrew ulpan. He maintains that their marriage is legal.

Several years ago, Nehama Lifschitz divorced her first husband after which these two lived together then married. They were not always happy. However since 1966 they have lived well together.

Nehama Lifschitz said in court that she had married her husband (in a registry office, not by a rabbi) out of pity, because he saved her family during the Hitler persecutions in Lithuania during the Second World War.

Two lawyers, Yehuda Spiegal and Dr. Shlomo Peled are defending her; two lawyers, Dan Shilonsky and Tuvia Kagan are pleading the case of her husband.

His lawyers asked the rabbinical court not to be influenced by the fame of the artist, to regard the situation as a usual conflict between husband and wife. Her lawy.. s maintain that one cannot compel a wife to remain with a husband to whom she is not legally married. This case, without any doubt, has affected very much the prestige of the famous artist.

APPEARING AT THE ROYAL YORK.-Moxie Whitney (left) who is now celebrating his 20th anniversary at the Imperial Room at the Royal York and Trini Lopez (right) star celebrated singer and entertainer who will be featured guest from this evening September 19 through Saturday Sept. 27.

AT THE ROYAL ALEXANDRA.-Larry Parks and Betty Garrett in a scene from Neil Simon's comedy hit "Plaza Suite". This smash hit of Toronto's theater will continue at the Royal Alexandra until Sept. 27.

TORONTO AFTER DARK

BEVERLY HILLS

The Seaway Beverly Hills Motor Hotel announces that the following stars will appear in its Hook 'n Ladder Club

Club during September: Frank Ifield, until September 20th; Jerry Vale from September 22nd through to the 27th; Tony Martin from September 29th to October 4th.

SAUL FIELD

Saul Field, the outstanding Toronto artist will be presented at the Richview Etobicoke Public Library this coming Wed., September 24th at 8 p.m.

A showing of Tevye, a film, and a lecture on The Art Of Print-Making will be delivered by Mr. Field.

In the past Mr. Field has enjoyed successful exhibitions in Montreal, Toronto and New York and was represented in group exhibitions in France, West Germany and England.

The exhibition in the gallery will be on view during library hours through the courtesy of Limited Editions, which is headed by the well known patron of the arts, Baroness Jean von Karstedt.

At present Mr. Field is also shown at Toronto's Adath Israel Synagogue Center.

WRITERS AT N.Y. LIBRARY

North York's Public Library will hold a 'Meet The Authors' evening, this coming Thurs., September 25 at 8:30 at the Willowdale Br., 5126 Yonge Street.

Poet Phyllis Gotlieb, Allen Spraggett, Toronto Daily Star religions editor and novelist James Burke will participate.

The library also will present during the month of October a series of Canadiana lectures.

THEATER GUILD

Mrs. Jeannie Hersenhoren, president of the Theater Toronto Guild announced that the Fall fund-raising event of the Guild will be a gala dinner and ball at the Royal York Hotel on October 7th.

AT THE MAPLE LEAF

The British Tournament and Tattoo Company of 300 will be featured at one of the most unusual spectacles to be presented at Maple Leaf Gardens on October 2, 3 and 4th.

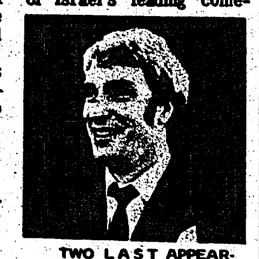
NEW MUSICAL

"From Israel With Laughter," a new Yiddish-Israeli musical revue will play two performances on September 28th in Toronto's Massey Hall at 3 and 8:30 p.m. The new revue will star Israeli comedian Shimen Dzigan in a program of Israeli humor and song, in Yiddish.

Mr. Dzigan, who starred in last season's successful New York engagement of the musical comedy "Hut A Yid A Landele," has been one of Israel's leading comedians since the country was founded 21 years ago.

Henri Goldgran will be presenting From Israel With Laughter in Montreal, Detroit, Cleveland, Chicago, and Los Angeles following the tour with a New York run. Mr. Dzigan and Marian Hamar wrote the revue material and Mr. Dzigan will direct.

From Israel With Laughter is the first in a series of international musical revues Mr. Goldran will be presenting. Other revues will be from such countries as France, Belgium, Italy, Holland, Austria, and Greece, and with the stars of their native lands.



TWO LAST APPEARANCES.-Britain's most successful singing star Frank Ifield whose last two appearances in Toronto will be this evening, September 19th and tomorrow, September 20th at the Hook 'N Ladder Room at the Seaway Beverly Hills Motor Hotel.

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commence week of Sept. 29th

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BROCHURE ON REQUEST

The Lively Arts column by D. Cohn is omitted this week because our staff writer is taking a holiday. The column will be resumed next week.

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HUMAN RELATIONS

GRANDMOTHER

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QUESTION: I have a very pressing problem. This past Saturday night, my husband and I baby-sat for my daughter-in-law and son who brought their 2 1/2-year-old son to my home. When they came to get the child to take him home (around midnight), my daughter-in-law thanked me. I told her that there was really no need to thank me as it was also "my baby."

Last night I received a call from my son telling me never to refer to the child as "my baby," as the child becomes confused. When they got home, the child was very cranky. He said it was all my fault and that I had upset the child by referring to him as "my baby."

I told my son that his actions were not very reasonable. Was what I said wrong?

ANSWER: During a child's first years of life, the most important and basic lesson is for him to learn how to differentiate between fantasy and reality. Reality which can be fascinating and stimulating is also, at times, most frustrating. It is this aspect of reality that he child must adjust to and learn to handle.

Psychologically, your son is right in the request he made of your. When you call your grandson your baby, the little one figures that you are partially his mother. This also makes you partially his daddy's wife.

In calling your grandson your baby, you convey the feeling that your son, too, is still your baby, and that you have not yet given him up. Although you are a good and considerate mother-in-law, you may still feel that you gave up a great deal in letting your son get married. Therefore, the lease that is owed you in repayment for this gift, as well as for your kindness in baby-sitting is for you to be acknowledged as a part-owner of the baby. Just being allowed to baby-sit is not enough. After all, the little one is asleep and you are not really spending any time with him. You are just sitting around, perhaps slightly bored, and waiting for your son and daughter-in-law to come home from having a good time.

The child's crankiness upon his return home could not have been created wholly, or even in great part, by anything you said. Infants can be moved easily from one place to another while they are alsleep, without being too disturbed.

It is better for a child to sleep in his own bed while the grownups come to baby sit in his home. If this is difficult, then the child should be allowed to spend the night with his baby-sitting grandparents. His parents could then come and get him the following morning. Grandparents can make a wonderful contribution to the child's security and to his feeling of being loved by adults who surround him. However, most of the time they are together should be spent in play or activities where they can really get to know each other.

To say that gratitude is not necessary is to belittle both the gift and the giver. Your relationship with the young couple must be a good one if your son is able to express himself to you so openly and directly. When it comes to the treatment of their child, let these fine young parents be your guide. Then your relationship with them will continue to be good, and your relationship with your grandson will become even better.

EVERYBODY KNOWS

by Ruthie

Why is it, when anyone asks something, it's always those who know the least who volunteer the answers?

Take my Uncle Yonkel, for instance He knows everything. If it's a Bar Mitzvah you're discussing, he tells you all about the *klezmer* (musicians) in the old country.

At any *simkha*, a fiddler showed up. Then, maybe, one of the guests who became a little high rendered his services by adding to the music. How? Invariably, according to Uncle Yonkel, he found a *vahlgerhultz* (rolling pin) and, by rubbing it up and down against the wall, provided the percussion. And everybody had a ball.

This my uncle relates whenever someone in the family engages an orchestra for an affair—just to show how economical one can be. Also, Uncle Yonkel is not averse to witnessing a good fight, which a problem of this sort can instigate. The sly geezer!

* * *

Do you have a *fillazuff* (philosopher) or lawyer in your family? That's something everyone has. In my case it was my *boobah* (grandma), may she rest in peace.

At the drop of a hat, Mama always says, "My mother—after whom you are named, she should go and pray for you, you should live to a hundred-and-twenty years *plus* her age—my mother was the town lawyer. Did she have a *piskella* (mouthpiece)! If anyone had a problem, right away he came to her. If she only had had the opportunity to get an education, she'd have been the biggest judge".

That was a subtle hint for us kids to study.

* * *

Today all you need to become a connoisseur is a little bit of fame.

All the newspapers can tell our government how to run the country. Sometimes I feel like asking them to show us how they'd manage the show—with all headaches.

Frank Sinatra, all of a sudden, can rub elbows with President Kennedy. As far as his education goes, *iz er nukh zayer veit* (he's far off). But he can croon and Peter Lawford, an actor, is the President's *mekhooten* (in-law through marriage), so that makes it legal.

Janet Leigh is one of the top, most beautiful actresses. So does that make her an emissary of her country? Then what happens to the diplomats who are trained for such service and, by the way, receive far smaller remuneration?

Joyce Davidson, Canadian TV star, is doing well in the States. So that means she can air her views on decency and the press, *yulden* (dopes), waste space quoting her.

* * *

But we're living in Columbus' *medeena* (country), Uncle Yonkel says. Where else but here can you have the chance to say what you think?

And he's right.

(Copyright North American Press, 1969)

TORONTO WOMEN'S NEWS

BETH EMETH SISTERHOOD

Beth Emeth Bais Yehuda Sisterhood will open its membership campaign at the first season's meeting and Simhat Torah party on Monday, September 29th at 8:15 p.m. at the Synagogue.

The program will feature Mrs. Miriam Schneid who will discuss Sholem Aleichem and Chagall, Sisterhood president is Mrs. Irving Kasdan, vice presidents are: Mrs. Irving Cooper, Mrs. Arthur Lerman, Mrs. Lou Lefko and Mrs. Frankie Warner. Mrs. Izy Stern is membership chairman and dues treasurer.

SHAAREI TEFILLAH

The opening meeting of the Shaarei Tefillah Sisterhood took place on Wed., September 3rd, under the chairmanship of president Tillie Miskin. Gifts were presented to Mrs. Meyer Berglas and to brides by Mrs. Mollie Halberstadt.

Mrs. Norman Zeldin reported on the raffle, Fanny Ross discussed the forthcoming bazaar. Other participants were: Evelyn Sugar, Sue Magder, Helen Fishbane, Anne Goodman.

Mary Raskin reported on ways and means and Mrs. Lillian Kaplan gave a demonstration of baking. Refreshments were served by Mrs. Millie Scheff and Mrs. Mary Cohen.

PIONEER WOMEN

Toronto Pioneer Women's Organization held a bazaar-auction dynamics brief-in at their center at 14 Vietmount Ave. on September 9 to familiarize the bazaar conveners with the bazaar venture in November. This year the bazaar will conist of three different projects:

A rummage sale on Wed. October 15; a giant auction sale at the St. Lawrence Hall on Tuesday evening, November 25th with the bazaar taking place at the St. Lawrence Market on the following day.

Convening this breif-in were: Mrs. P. Band, Mrs. L. Kirshenbaum and Mrs. J. Rothman.

(Continued on Page 10)

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- If you enroll *after* Oct. 1st, you may have to wait up to 3 months after your application is approved before your coverage will begin. Why worry about being unprotected? Don't delay—enroll today.
- You need not apply if you are presently enrolled in OMSIP or in a private plan. Your insurance will continue without interruption provided you maintain your coverage.
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EVERYTHING IS NEGOTIABLE

Continued from Page 3

stead of Dayan's programme—to employ Palestinian workers in the Israeli economy without according them residential rights —which would raise the spectre of "apartheid"; instead of the programme of Sapir — to invest Israeli capital in the conquered territories, to employ Palestinian workers in Israeli enterprises there, and to extract the profits to Israel—which would invite the charge of "neo-colonialism."

In place of these programmes we should realise a programme of establishing the Palestinian refugees in a place of their own, for their benefit, under the leadership of their own national representatives.

All this has to be accomplished on the basis of a declaration by the Israeli Government that the political future of these territories (the West Bank and the Gaza Strip) will be determined in accordance with the will of the inhabitants. Israel should not arbitrarily annex these territories; nor should she yield them up to be annexed to the Hashemite kingdom a second time. The inhabitants themselves, on concluding a treaty of peace with Israel, will make their own decisions and Israel will respect their will, come what may.

There are several possibilities in which the right of national self-determination may be expressed. The million Arabs might decide on a State of their own. Or they might decide to return to, and join up with, Jordan. But they might also, after a few years, decide to keep their ties with Israel, either in the form of a federation or locally autonomous regions. And they might even decide to initiate a larger Israel-Palestine federation, taking in both sides of the Jordan.

All options must be kept open for the freely arrived at determination of the inhabitants of the conquered territories. And we should so conduct ourselves in the interim that their decision will be influenced by the positive experience of co-operative living with Israelis.

There are circles in Israel which fear such a solution. In my opinion there is scant basis for their fears. Until a full, peaceful solution is reached, Israel will continue to be responsible for internal security within the occupied territories and its defence against outside attacks.

But by extending immediate autonomy to these regions and promising that their future will be decided by self-determination of the inhabitants, together with the inauguration of a constructive solution to the refugee problem, Israel could well change the character and image of its rule from that of conqueror to liberator.

We should remember that the dispute began between the Palestinian Arabs and the Jews and only later spread to the neighbouring Arab States. If we succeed in achieving an Israeli-Palestinian accord we will extinguish the root cause of the Israel-pan-Arab dispute.

CARDINAL CUSHING

Continued from Page 3

to separate us; they should rather bring us together in common cause. The State of Israel must have its rightful place among the family of nations, and it must be allowed to develop in dignity and honor. In saying this, we do not seek to deprive any other people of their lawful rights; we ask only that the rights of all be respected. If there is any place in God's world that should have peace it is the Promised Land, the Holy Land made secure by God's Own intervention into the history of mankind. We must believe that Christian, Jew and Moslem can find harmony worthy of their own heritage, consistent with their own greatness, and faithful to their best traditions.

I am certainly a friend of the Jewish people, but I speak now not only as a friend but also as a seeker after justice, as one who would render every man his due. This means that I am in no sense opposed to the Arab peoples or to their legitimate rights and aspirations, even if during the present struggle I must be more concerned with those of Israel.

Israel remains in peril. Due to a double standard of appraisal, she has been severely judged by public opinion and I believe, unjustly...

The land of Palestine was not stolen by Jews from the Arabs but was both purchased in part and allotted in international law to the Jewish people according to a partition plan by a large majority vote of the United Nations by reason of their continuous historic tie with the land.

On several occasions Israel has made clear her desire to solve the refugee problem equitably but has had her efforts rebuffed every time by her enemies. Moreover, every reasonable person knows that this grave problem cannot be resolved before there is peace...

Time and time again, Israel has called for peace negotiations with the Arab countries of a kind that will produce a durable peace, but to no avail...

It cannot be stressed too much that the central issue of the Arab-Israel conflict is a genuine concession on the part of the Arab countries of Israel's right to exist and develop in peace. The failure to concede this is at the root of the entire conflict."

THE CANADIAN JEWISH NEWS, MONTREAL

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MONTREAL NOTES

COURSE IN JUDAISM AT MONTREAL UNIVERSITY

The French language University of Montreal is now presenting an excellent course in Jewish studies directed by Rabbi David Feuerwerker, a French spiritual leader now on the staff of the University.

Dr. Feuerwerker is known as one of the outstanding Hebrew scholars in the French-speaking world. In this course Rabbi David Feuerwerker will be assisted by a number of experts in Jewish studies such as Professor Asher Wilsher, from Jerusalem.

ISRAELI ETROGIM

The Mizrachi-Hapoel Hamizrachi Organisation of Montreal issued a call to all traditional Jews to celebrate the forthcoming Sukkot Festival with Etrogim and Lulavim from Israel.

COMMUNITY CHAT

A demonstration of a "community chat" for presidents and program chairmen of Women's Organizations took place in the Women's Lounge of the Jewish Community Services Building, 493 Sherbrooke Street West at 10 a.m. on Thursday, September 18th, sponsored by the Women's Federation of AJCS.

DR. GOLDSTEIN MEETS JEWISH LEADERS

Dr. Israel Goldstein of Jerusalem, world chairman of the United Israel Appeal and member of the Jewish Agency Executive, paid a two-day visit to Montreal.

He met with the National Board of the Canadian United Israel Appeal, presided over by its president, Jacob M. Lowry. Dr. Goldstein reported that the Israel Emergency Appeal will produce in 1969 in countries outside the United States, $70 million in cash and close to $90 million in pledges. This marks an increase of 50% over the results of 1968.

Dr. Goldstein stated that the 1970 Campaigns fr Israel's needs will again be an Emergency Campaign because the situation demands it. He referred to the recent Conference on Human Needs held in Israel, which indicated that even minimal decent standards o immigration absorption, in terms of housing, agricultural settlement, medical services, education and social welfare, demand $365 million a year. This, he said, is the responsibility of the Jewish communities in the wold, leaving the Government of Israel free to use its income derived from taxes for its security needs and other governmental operations.

Dr. Goldstein also addressed a meeting of workers and contributors to the Allied Jewish Community Services Campaign headed by Mr. Morley Cohen. He expressed appreciation of the study missions from Montreal which have come to Israel during the year to learn first-hand about the conditions.

Dr. Goldstein estimated that the immigration to Israel for the year 1969 will reach the number of 40,000.

NEW PRESIDENT. Michel Zimmerman, prominent business executive, was recently elected president of Canadian Friends of Bar-Ilan University, Montreal Chapter. Other officers elected: Irving Eklove; Myer Richler; Israel Tannenbaum; David Rothenberg; Chaim Borenstein.

TORONTO WOMEN'S NEWS

(Cont. from page 9)

YESODEI HATORAH YESHIVA SISTERHOOD

The annual tea of the Yeshiva Yesodei Hatorah Sisterhood will be held on Sunday, October 26 at the home of Mrs. Albert Reichmann, 29 Glen Cedar.

The Yeshiva has recently scored outstanding scholastic records both in the field of Hebrew education and secular studies. Thus the Sisterhood hopes to be aided in this effort by all women in the city who appreciate the role of this Yeshiva School.

Honorary President of the Sisterhood is Rebbitzen Grunwald; Mrs. S. Reichmann is president; cochairman is Mrs. Karelitz.

The tea conveners are: Mrs. A. Perl and Mrs. A. Koplovicz.

EITZ CHAIM

Eitz Chaim Mothers Association will hold its annual tea and fashion show on Tuesday night, October 28th at the Torath Emeth Jewish Center, 1 Vietmount Ave. The annual tea will be held Sunday, October 26. On the committee are: Mesdames Shirley Borenstein, Toby Tward and Sylvia Zeifman.

PROPAGANDA WAR

London (JCNS). - Arab propaganda activities in the Western world, which have been running at a high peak in recent months, are to be further stepped up from next month and will culminate in a Cairo conference in February of members of world parliaments favorable to the Arab canse, the JCNS Foreign Staff reports.

These decisions were taken at a series of meetings in Cairo over the past fortnight, which were reported in detail to a gathering of Arab League information experts in Cairo recently.

A number of pro-Arab propagandists from Western countries, including Britain, have been in Cairo recently to discuss the next moves in the war of words against Israel.

Also present were "delegates" from Russia, Yugoslavia, Czechoslovakia, East Germany, France, Italy, Finland, Mauritania, Lebanon, Jordan, Belgium, India, Ceylon and Poland.

Special attention is to be paid to France, where the Arab-French Friendship Society, using funds to be supplied by the Arab League, will embark on a wide-scale campaign to influence public opinion.

Arab trade unionists have won the support of Left-wing French trade unionists for an "Arab Workers' Week" to be held throughout France from September 15 to 22, "to explain the dimensions of the Palestine problem to French workers."

U.S. PLAYS DOWN U THANT'S WARNING

United Nations, New York (JCNS).- The United States and some Western diplomats here are playing down U Thant's warning (in his letter to the Security Council) as "over-reaction" to what they termed "skirmishes" in the Middle East.

But the Arab and Soviet blocks and many non-aligned delegates felt there was a real danger of explosion between Israel and the Arab States.

Reliable sources here disclosed that U Thant's statement was already drafted weeks ago, but was withheld because of the Security Council debate on Jerusalem.

Meanwhile, the Soviet Union and the American Administration are reported to be putting some pressure on Egypt and Israel respectively to stop firing at each other across the Suez Canal and making belligerent statements.

Nasser Blamed

The Egyptian commando raid across the Suez Canal was "a defiant gesture" at the UN Secretary-General, U Thant, who had that day appealed for observance of the ceasefire, the New York Times said in an editorial.

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